



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Asked¹ an asker by a torment^x befalling/occurred.
2. For the unbelievers, not for it^x a repeller.
3. From Allah, possessor (of) the *ma'a'reje* (*ascending stairways*).
4. *Ta'arjo* (*curvilinearly ascends*) the angels and The *Ruh* (*Arch Angel Gabriel/other High Angel*) to Him in a day [was] its^x *meqda'ro* (*span/measure*) fifty thousand-[year].
5. So *issber* (*let-hold on patiently [you]*) a beautiful patience.
6. Verily they see it^x afar.
7. And [We] see it^x near.
8. Day the Heaven^w is like the *muh'le* (*molten metal*).
9. And[are/to be]the mountains^xlike the *eb'ne* (*colored wool*).
10. And asks not *hamemon* (*affectionate-friend*) (*about another*) *hameman* (*affectionate-friend*).
11. (*To be*) made they^z discerning/sighting; longs the criminal if² (*to*) ransom³ (*himself*) of then-day's torment by his sons.
12. And his she-consort⁴ and his brother.
13. And his (*closest*) kin^w which^u lodges/shelters him.
14. And whom^p (*are*) in the Earth^w together; afterwards [*he*] delivers him.
15. Not-at-all⁵; verily it^w (*is*) *Ladha* (*intensely heated Hell*).
16. *Nazza'atan*^w (*iteratively-wrestler*)^w for the *shawa'* (*head skin and the extremities*).
17. [*It*^w] summons/calls whom^p [*he*]: backed and averted.
18. And gathered [*he*] then [*he*] cached/cognized⁷.

سَأَلَ سَائِلٌ بَعْدَابٍ وَاقِعٍ

لِلْكُفَّارِ لَيْسَ لَهُ دَافِعٌ

مِنْ اللَّهِ ذِي الْمَعَاجِرِ

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي
يَوْمٍ كَانَ مَقْدَارُهُ رَحْمَسِينَ أَلْفَسَنَةَ

فَاصْبِرْ صَبْرًا جَمِيلًا

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

وَتَرَهُ قَرِيبًا

يَوْمَ تَكُونُ السَّمَاوَاتُ كَالْمَهْلِ

وَتَكُونُ الْجَبَالُ كَالْعَهْنِ

وَلَا يَسْعُلُ حَمِيمٌ حَمِيمًا

يُبَصِّرُوهُمْ يُوْدَ الْمُجْرُمُ لَوْ يَفْتَدِي

مِنْ عَذَابٍ يَوْمَ يُذْبَحُونَ

وَصَاحِبَتِهِ، وَأَخِيهِ

وَفَصِيلَتِهِ الَّتِي تُؤْيِدُهُ

وَمَنْ فِي الْأَرْضِ حَيًّا ثُمَّ يُنْجِيْهُ

كَلَّا إِنَّهَا لَظَىٰ

نَرَاعَةً لِلشَّوَّىٰ

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّ

وَجَمَعَ فَأَوْعَىٰ

¹ The word "سأَل" could mean "دعا" *قرطبي*.

² The particle "لو" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See *معني اللبيب، ابن هشام*.

³ The word "ransoms" is a *transitive verb*, hence the need for the parenthetical (*himself*).

⁴ That is his wife, or intimate she-companion.

⁵ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁶ The word "shawa'" has several meanings, among them: the head skin, the extremities.

⁷ That is he *consciously persistently boarded*.

19. Verily the mankind (<i>had been</i>) created <i>haloo'an</i> ⁸ (<i>fretfully-anxious</i>).	إِنَّ الْإِنْسَنَ خُلِقَ هَلُوعًا ﴿١﴾
20. If evil touched/betided him [he] (<i>is</i>) <i>ja'zooan</i> ⁹ (<i>iteratively bewailer</i>).	إِذَا مَسَهُ الشَّرُّ جَزَوْعًا ﴿٢﴾
21. And if touched/betided him the <i>khayro</i> ¹⁰ (<i>desirable/ possession/goodness</i>) [he] (<i>is</i>) <i>mano'an</i> (<i>iteratively-stinter</i>).	وَإِذَا مَسَهُ الْخَيْرُ مُنْوِعًا ﴿٣﴾
22. Except the prayers ¹¹ .	إِلَّا الْمُصَلِّيَنَ ﴿٤﴾
23. Who ^r they over their Prayer ^w (<i>are</i>) <i>da'emoona</i> ¹² (<i>duty-biders</i>).	الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٥﴾
24. And who ^r (<i>are</i>) in their possessions (<i>is</i>) a right ¹³ <i>ma'aloomon</i> (<i>that which is known</i>).	وَالَّذِينَ فِي أُمُوْلِهِمْ حَقٌّ مَعْلُومٌ ﴿٦﴾
25. For the requester and the <i>mahroome</i> (<i>he who is dispossessed</i>).	لِلْسَّائِلِ وَالْمَحْرُومِ ﴿٧﴾
26. And who ^r <i>youssaddeqoona</i> (<i>they^z affirm as credible</i>) by the <i>Deen's</i> ¹⁴ (<i>religion's/Islam's</i>) Day.	وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٨﴾
27. And who ^r they from their Lord's torment, (<i>are</i>) <i>mushfegoona</i> (<i>he-they in disquiet</i>).	وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٩﴾
28. Verily their Lord's torment (<i>is</i>) other than <i>ma'amoon</i> (<i>one from which one is safe and secure</i>).	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿١٠﴾
29. And who ^r they for their <i>foroje</i> (<i>orifices/private-parts</i>) (<i>are</i>) keepers up ¹⁵ .	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿١١﴾
30. Except on/over their spouses or what possessed their <i>aymane</i> (<i>right hands</i>) ^w then verily they (<i>are</i>) other than <i>malomeena</i> (<i>ones that are blameful</i>).	إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكُتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿١٢﴾
31. So whoever <i>ebtagha</i> ¹⁶ ([he] <i>earnestly-quested</i>) beyond <i>tha'leka</i> (<i>afar-that-it/</i>) ^x then those they (<i>are</i>) the aggressors.	فَمَنْ آتَنَّاهُ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿١٣﴾
32. And who ^r they for their <i>amana'te</i> (<i>their: entrustment/ obligation/duties</i>) and their covenants (<i>are</i>) shepherds (i.e.: <i>custodians/fulfillers</i>).	وَالَّذِينَ هُمْ لِأَمْنَانِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿١٤﴾
33. And who ^r they by their testimonies (<i>are</i>) <i>qa'emonda</i> ¹⁷ (<i>standers/maintainers</i>).	وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿١٥﴾
34. And who ^r they (<i>are</i>) on their Prayers they ^z (<i>are</i>) keeping-up ¹⁸ .	وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ سَخَافِظُونَ ﴿١٦﴾

⁸ The word “هلوعاً” means he who is “ضجور جزوع” that is fretful and anxious. See *اللسان*.

⁹ The word “جزعنا” of “جزع” has several meanings, among here: bewailer. See *النتائج*.

¹⁰ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “*خير*.”

¹¹ The word “prayer” as noun dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

¹² The word “دَوَامٌ” like observing the “دُوَامٌ” = *duty* i.e. constantly performing the Prayer *on time and in specific place known in advance to the doer*, e.g.: *in congregation* and *in the Mosque* at the time of each Payer.

¹³ The “الحق المعلوم” is the *Zakah* portion in a personal wealth, i.e. *besides* the general charity.

¹⁴ The “*religion's day*” is the *Day of Judgment*, whence all are recompensed according to his/her deeds if they are believers.

¹⁵ The word “حافظون” is rooted in “حافظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁶ The word “طلب حثباً” = “*أيتغى*” meaning: earnestly quested.

¹⁷ The word “قائمون” i.e. maintainers of the Prayer. It could stand for “*standers*” or “*sustainers*.”

35. Those (are) in paradises ^w /gardens ^w <i>mukramoona</i> (they who are hospitality accorded and honored).	أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿١﴾
36. So what who ^r unbelieved they ^z , <i>qebalaka</i> (towards you ^g) (are) <i>muhtteyeena</i> (he-they hasteners with gaze and extended necks).	فَمَالَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٢﴾
37. <i>A'n</i> (off) the <i>yamene</i> (right-side) and <i>a'n</i> the <i>shema'le</i> (left-side) <i>ezeena</i> ¹⁹ (sequestering group).	عَنِ الْيَمِينِ وَعَنِ الشَّمَاءِ عِزِيزٌ ﴿٣﴾
38. Does covet every <i>emre'en</i> ²⁰ (mature/perfect manliness possessor) of them (to be) admitted paradise ^w /garden ^w (of) <i>naeemen</i> (permanent mental and physical delights in the highest chambers of Paradise).	أَيْطَمْعُ كُلُّ أَمْرٍ مِّنْهُمْ أَنْ يُدْخِلَ جَنَّةَ نَعِيمٍ ﴿٤﴾
39. Not-at-all ²¹ ; verily We created them of what they ^z know.	كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٥﴾
40. Then not ²² ; <i>Oqsemo</i> ([I] oath) by Lord (of): the <i>mashareqe</i> (sunrise's loci) and the <i>magharebe</i> (sunset's loci), verily We assuredly ²³ (are) <i>Qa'deyroon</i> ²⁴ (We-Who are capable of: giving/ doing/ enforcing/ influencing).	فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدْرُونَ ﴿٦﴾
41. On that [We] substitute <i>khayran</i> (choicer/superior/worthier) than them and not We surely (are) <i>masboqeena</i> ²⁵ (ones that are outran).	عَلَىَّ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٧﴾
42. So let them: wade and play [you ^s] until <i>youlaqo</i> (they ^z meet) their day which ^x they ^z (are being) promised.	فَذَرُوهُمْ سَخْوَضُوا وَلَعْبُوا حَتَّىٰ يُلْقَوُا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨﴾
43. Day they ^z exit from the <i>ajda'the</i> (tombs) speedily as if they (were) to <i>nussoben</i> (immolation stones/sacrificed on stone alters) <i>yousedhona</i> ²⁶ (group-rush they ^z).	يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سَرَاعًا كَانُوكُمْ إِلَىٰ نُصُبٍ يُوْفَضُونَ ﴿٩﴾
44. <i>Khashveya'an</i> ²⁷ (submittingly subdued) (are) their <i>abssa'ro</i> (insights/ discernments), over-burdens them humility; <i>tha'leka</i> (afar-that-it) ^x (is) the day which ^x they ^z were being promised.	خَدِيشَةً أَبْصَرُ هُمْ تَرَهُقُهُمْ ذَلَّةً ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٠﴾

¹⁸ Ibid, except for يحافظون.¹⁹ The word "عزين" means groups in sequestering fashion, or sequestering group.²⁰ See the Lexicon attached to this Translation for the differences between: the man=the human و الإن سان = و الرجل the person = المرء = شعْن = the *mar'o* = المُرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.²¹ The word "كلا" is an article of negation particularized for deterrence and prevention.²² See footnote for (S75:1) for this "لـ" by *consensus* is a negation particle. See the الدر المصنون، احمد حلبي. As to the oath here see footnote for (S56: 75-76).²³ The "لـ" in "قادرون" is a *juratory* "لـ = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed by "assuredly".²⁴ The word "قادرون" is masculine, plural, subjective noun, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.²⁵ The word "مسبوقيون" is plural, masculine objective noun, with no English equivalent.²⁶ The word "يُوْفَضُونَ" comes from "إِفَاضَة" which means a crowd of people rushing from one place to another.²⁷ The word "خاشعون" = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعون" = *khushsha'an* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خشوع" denotes submission or subduing of sight and sound as well. So "خاشعون" are those who submittingly subdued their body, sight and sound. Also some time "الخاشعون" = *they who bow in the Prayer*. See اللسان and البصائر. Since this Ayah speaks about their sights being "خشعا" that means their sights are submittingly subdued. +